

Secunda pars

That seying thenne the holy man began to lyfte vp his bondes to heuyn & layd. My god I shall not cesse to praye the vnto that this temptacyon leue my dysciple / & Incontynent by the prayer of the holy man / he was deliuered of this temptacyon.

A holy man entred on a tyme in to a caue where he foude a lyon / whiche he gay to grynte with his teeth & to crye / to whom the holy man sayd / wherfore art þu wroth / is not here place ynough for the & me / and yf it please not the to be with me / thenne go thy waye / and anon the lyon also pealably as a lambe wente his waye & departed.

An holy man wente from Sythys in to Terimucy. And whan the people of þe contree sawe hym moche trauayled / they gaaf to hym a lityll wyne for to make hym stronge agayne & comforte hym. And other of theym ledde hym to a may that was vexed with a wyched sperte in his body. And whan he was comen thyder the fende began to curse the holy man sayeng / wherfor haue ye brought to me this dronharde here. And the holy man wolde not by grete humylyte that he hadde / coniure this fende / but bycause he called hym dronharde he sayd. I beleue in god my maker / that er I haue dronken this / þu shalt sprynge and go out of this may. And the whyle that he dranke / the deuill upll cryed / thou biennest me. And tofore that the holy man had achyued to drynke the sayd lityll wyne / the deuill wente his waye and departed from the man.

One of the holy faders sente his dysciple to fetch water in a pytte whiche

was moche ferre from his celle / but he forgate to bere with hym a corde to drawe vp the water. And whan he was comen thyder / knowyng þe he had lefte his corde at home / began to praye and sayd. My abbot hath comaunded me that I sholde fylle this vessel with water / & incontynent the water arose and moued vnto the brynke of the pytte. And thenne he fylled his vessel without corde / & anon after the water descended in his propre naturell place.

Here foloweth the booke of the good conuersacyon of dyuerse holy faders.



Two holy men prayed to god that he wolde shewe to theym what Ioye they hadde wonne in theyr hermytage. To the whiche was shewed / that ther was a man martyred in Egypt / the whiche was nas

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med Eucharystius/ & his wyfe named Marye / the whiche hadde gotten more glorie in heuyn / than hadde the lady two holy bretheren. Thenne they wente Incontynent vnto the hous of the the lady Eucharystius. And whan they were comen thider/they founde his wyfe at home/whiche lady to theyn that her houlbonde was goon in to the felde to kepe sheep/and that he shoulde come home at euyn. Thenne they concluded to abyde and tarpe for hym. The euyn comen/the shepherde bringynge his sheep cam home to his hous. And seeing these two holy men/made redy theyr souper and welthe theyr feet. That doon they sayd to hym / that they wolde neyther ete ne drynke in that hous/tylle that he hadde tolde to theyn what lyfe he and his wyfe ledde to gydre. Thenne Eucharystius in grete humylyte and reuerence sayd to theyn. I am an herdeman and kepe sheep/and loo see here my wyfe. And furthermore the holy men enquired of theyr astate/but he durste not saye the trouth/for tescawe dayne glorie/tyll that they sayd to hym. Our lord hath sente vs hyther to the. That herynge Eucharystius was a ferde / and sayd to theyn/loo here we haue sheep of our parentes and frendes/and that whiche cometh to vs of theyn/we departe it in to thre parties/the fyrste parte to geue to the poore and nedyn/the seconde for to lodge the pylgrims / and the thyrde for our lyuynge and sustentacyon. And syth that we haue be maried/we haue not defloried our selfe by lecherie/but my wyfe is a clene virgyne And we slepe eche of vs all alone/well

ferre that one from that other. And whan the nyght cometh we clothe vs with sackes / but on the daye we take agayne our clothes accustomed / & this thyng was neuer shewde ne cam to knowlege of ony persone tyll this hour. This thyng herde of þ holy men they were sore abashed þ he was better than they departed thens/prayfng god.

¶ Thabbot Macharius of Egypt came fro Syche vnto the mountayne of Nitrye/to the monastery of the abbot Pambo. And whan the bretheren sawe hym/they began to saye to hym. fader saye to vs some worde edyfycaryf. To whom he answered. I am not yet a very monke / but donly I haue seen the monkes/neuctheles at your request I shall saye some lytyll worde. On a tyme being in my celle / my thoughtes chydden me/and sayd to me goo in to deserte / and consydere all that I shall see / but I feryng that these thoughtes camen by þ moey of þ deupll. I resolyed it by þ space of fyue yere the whiche accomplished I wente in to deserte in an hermytage/& there I sawe a ponde to þ whiche cam for to drynke dyuerse bestes/among whom I sawe two men all naked whiche drante/& anone veynyng þ this had be Illulpon of an euyl speryte/began to drede & treble/þ seynge þ two men/they sayd to me. Be no thyng aferde/for we be men/& anone I asked the þ fro whens they were & they answered/we be of this hermytage/& this. xl. yere we neuer yssued out/but as this hour by our boch consent we be comen hyther. That one of theyn was an Egypteyn/& that other of Thebes They asked me/þ water of þ woulde

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cam to his tyme/as that of hermyta-
ge. And yf the worlde had suffraunce
in his habundaunce / to whom I sayd
ye. And I demaunded theym how that
I myght be very relygious / to whiche
they answered me / yf a man renounce
not the worlde / and all the goodes of
the same / he maye not be a very Reli-
gious man. Thenne I sayd to theym
well but I am feble and frayle / and
may not do as ye saye. Thenne they
sayd to me / yf thou mayst not / go and
by wayle thy synnes in thy celle. And
furthermore I asked theym / wherfore
they were naked / vnd yf they felte any
colde in wynter / or any hete in somer.
And they answered me / god hath do-
ne to vs this pteuplege / that in wyn-
ter we fele no colde / ne in somer none
hete. And thenne I sayd to theym. My
frendes I praye you pardonne me / for
I saye to you surely. I am not yet a ve-
ry monke.

¶ Thabbot Sylop was on a tyme in
the mountayne of the holy fader An-
thonye / and bycause that his scruaunt
cam not / he was there by the space of
ten monethes without seeyng of any
persone. After the .x. monethes he wal-
ked in the deserte & sawe there an hun-
ter / to whom he demaunded fro whens
he cam and how longe he had be there.
To whom he answered / verily saye
fader I haue ben here .xi. monethes / &
I neuer sawe persone but the. Thenne
he returned in to his celle knockyng
his breste & sayeng. Alas Sylop / thou
wendeest to haue doon grete penaunce /
for to be resydent .x. monethes with-
out to vsue or to go out of thy celle / but
thou hast not do so moche as that secu-

ler / whiche for to hunte hath ben .xi.
monethes in this deserte.

¶ The same selfe Sylop whan he was
in his celle / he spyete alwaye his doir /
and whan the daye of his deeth was co-
men / the holy faders that were aboute
hym sawe his vylage shynnyng as the
sonne he sayd / loo see here thabbot An-
thonye that cometh. And soone after
he sayd / loo see the prophetes whiche
comen in a grete multytude. And then-
ne they sawe his vylage more shynny-
ge than to fore. And thenne he began
to saye / loo here is the legyon of thap-
pistles whiche comen to comforte me.
Thenne after his vylage becam more
clerer the halfe than it was. And ano-
ne he semed to theym that were assy-
sent that he spake to some ocher than
hem selfe / but they sawe not to whom
he spake. They thenne demaunded to
whom he spake. And he answered / loo
here ben the angellys whiche be comen
for to fetch me. And I praye theym
that they wyll suffre me a whyle to do
my penaunce for my synnes. Thenne
saydey the holy faders. Alas thou hast
not wherof to do penaunce. And he an-
swered. My frendes I knowe not / yf
euer I dyde penaunce to god agreable.
And thenne they knewe þ he was par-
fyght. And yet agayn his vylage beca-
me more clerer than the sonne / & then-
ne he sayd to theym. Beholde my bres-
ther / loo here is god whiche cometh
accompanied with his angellys. Thens-
ne herde they a voyce whiche sayd. Bes-
se ye to heuen the vessel of displeer of
this hermytage / that is named Sylop.
And Incontinent he rendered vppe his
soule. And there came a merueyllous

clerenselle in his celle/and an odoure so
swete/that eueryche of them meruayls
led. The holy faders sayden that thab
bot named Di. neuer lyed / ne sware /
ne cursed ony bodye / and that he ne
uer sayd worde that myght engendre
ony sleaunde in his neyghbour. The
same sayd to his dysciple/beware that
thou speke not in this celle ony euill
worde/h myght enduce the to do euill.

¶ Two holy mey walked on a tyme
thru the desertes of Syche. And in
walkyng they herde a voys of a perso
ne whiche was in a folle or caue/wher
fore they began to serche and seke/wher
re they myght entre in to it / there as
they herde the voys. And whay they
had founden it/they entred in/and fou
de there an holy virgyne moche auncy
ent & olde/whiche was strongly seke.
Thenne they sayd to her/good womā
how art thou comen hyther / and who
is he that here admynystrer to the thy
necessytes. Thenne she answered to
therm. My frendes / it is. xxxviii. yere
passed syth I cam in to this caue and
haue serued god and lyued with rotes.
Syth whiche tyme I neuer sawe other
mey than you that ben here by the wyl
of god/and to thende that ye burpe me
And that sayd/she deyed Incontynent
Thenne these two holy faders gaaf
praylyng to god/and buried her bodye
& after they departed thens.

¶ It is recounted of an hermyte whi
che was clothed with a sacke and wal
ked thre dayes longe by the mytage.
Atte thende wherof he cam to a stone
and mounted vpon it/but by nethe he
sawe grene grasse/and a may whiche
ete and fedde hym as a brute beste / he

chenne wente down secretly and toke
hym. But anone as this may sawe he
lesse taken/he began to moeue & stro
gle in luche wyle that he escaped and
fledde from hym. That seying the bro
ther began to crye & ranne after hym
sayeng. Abyde me & tarye fater fader/
for I folowe the for the honour of god
Thenne the brother toke of his Robe
and threwe it from hym / and ranne
after this holy may. That seying the
holy fader/abode hym surely in sayeng
these wordes. Syth that thou halte res
nounced the goodes of the worlde here
where we be in castyng awaye thy vels
tyment. I shall abyde. Thus the bro
ther & asked counsell of the holy man/
and he sayd to hym. Elche the meo
& be pealyble without ouermoche spe
kyng/and thou shalt be saued. Lyke a
Relygious ought to flee worldly thyn
ges/so ought he to kepe seylence and be
style whay it is tyme.

¶ An holy hermyte dwelled some tyme
with some bretheren that were in a
hermytage named Raythor/where as
there were. lxx. trees of palme / whi
che is the place where as Moyses ar
ryued whay he fledde out of Egypte/
with the people of Israell. To whi
che bretheren one tyme amonge the o
ther / the same hermyte reherced this
that foloweth / in sayeng. On a tyme
I wente by the mytages / desy
ryng to fynde some good seruaunte
to god/and in walkyng four dayes &
four nyghtes / the whiche dares pass
sed I foude an hole/ & in lokyng theryn
I sawe a may within/whom I called
to the ende that he sholde come out /
that I myght sale we hym / but he res

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knew not / whereby I knowe that he
 was dead. And thence was thyng des-
 cending I entered in / and toke his scapula
 by / & anone he fylle to poulder. Then
 he somewhat doubtyng. I went through
 the deserte and cam to an other fosse/
 to the whiche dwelled an holy man/as
 I well knowe afterwarde / wherof I
 was glad. And wenyng that ther had
 be theris some may. I asked yf there
 were any may within / but there was
 no persone. And thence I wente out in
 sayng to myself / that some may dwel-
 led there / wherfor he hoppyng that soo-
 ne he shoulde come / and I concluded to
 abyde & tarye. And the nyght comyng
 on. I layde comyng ayenst me wyld
 ocre / after whome cam the holy man
 that dwelled there / the whiche was so
 naked / that he had no partye of his bo-
 dye that was couered / but only his
 penyng members / whiche were couered
 with his here. I thence appochoyng to
 hym he fylle down in prayer / wenyng
 that I hadde be a speryt / but I seeyng
 his Ignorauce sayd to hym. O seruaut
 of god come hardely & be not asfede/
 for I am a man as þart / beholde and
 touche me to thende that þ be certayn/
 his prayer achyued he behelde me / &
 som what comforted brought me in / in
 to his hole / & demaunded me wherfor I
 was come thider. To whom I answe-
 red. I am come hyther for to knowe yf
 ther were here any seruaut of god / & I
 am not defrauded of my desyre / syth
 that I have founde the. And anone I
 demaunded he how looge tyme it was
 passed / that he was come to dwelle
 there / & what he ete / and how he lyued
 beyng all naked / to the whiche he an-

swered me. I was tye in thabbaye of
 Thebayde / where I made matters / &
 other handerwerkes. Thene I thought
 by my selfe / that it were better for me
 to go all allone in to some place / to the
 ende that I myght haue the better rest
 in my conseruence / & that I myght re-
 ceive the pilgrims at my ease / & to
 wyne more of myn werke / & therfore
 I departed / and made a celle where I
 dwelle / & ther cam to me moche people
 for to deliuer to me werke. And anone
 as I had assembled & gadered any
 good / anone I wente & distributed it
 to the poore people / but the sende whi-
 che is enuyous vpon good men / wenyng
 ge to haue made me to lese the glorie
 of heuen / admonestred a virgyn / that
 she shoulde bring to me some werke to
 make / the whiche I wrought. And af-
 ter she cam agayne & brought more / so
 longe that bytweyne her & me we had
 some famylipartye / & somtyme she cou-
 ched & helde me by the hande / & also
 ocherwhyle I wente to ete & drynke in
 her hous. And synably we consented
 both two to the synne of the fleshe / &
 continued in the same synne the space
 of .vi. monethes. After I betoughte
 me sayng to my selfe. Alas I muste
 ones deye & I wote not what / & I knowe
 we well that yf I deye in this synne. I
 shall be perpetually dampned. For yf a
 man haue corrupted the wyf of a man /
 he ought to be punysshed ryght rygo-
 rously. Thene by moche more strengre
 reason / he that corrupted the spouse of
 god he ought to be moche more gree-
 uously punysshed / wherfor I bring los-
 tounfull of my grete synne / leste all my
 goodes with the same woman / & cam

by the way to this hermytage/where as
 he was cause/this pette/ & this pal-
 me. The bath brought me fruite
 ynnocently / wherby I lyue. Thus
 by the way of tyme myn heres ben
 growen/ & my clothyng is rotten. And
 I lyde with my heres the secreet & sha-
 dow of my bodye. Further-
 more I demaunded hym if he had had
 any grete temptacions atte begynnyng
 whan he cam thider fyrst/ & he an-
 swered. Atte begynnyng whan I cam hy-
 ther. I was strongly persecuted of the
 guyser in soo moche that I coude not
 praye to god/ but laye down as þe grou-
 de & cryed hym mercy. And thus as I
 was in this sorowe/ther cam a man &
 asked me what thyng I had/to whom
 I layd þe I was strongly vexed of the
 guyser. Thenne he put his honde in
 me & drew out my guyser & toke a-
 waye my maladye/ & put it in a cloth
 And after he put it agayn in his place
 & sayd to me/serue god now/for þe art
 all hole. And after that I had neyther
 grefe ne payne. And the sayd hermyte
 sayd/that he had requyred hym that he
 myght dwelle there with hym/ but he
 sayd to hym that he sholde not conne
 well surmounte the temptacions of the
 fende. And thenne the sayd hermyte
 prayed hym þe he wolde praye for hym
 to god/ & anone after departed. This
 haue I recounted sayd the myte for to
 edefye you in our saupour Ihesu cryst.
 ¶ A holy olde man that had be made
 byshop of the cyte of Exyrnque sayd
 thus/ me semed on a tyme þe I entred in
 to an hermytage in to the deppest cher
 of for to see if I sholde fynde any of þe
 seruauntes of Ihesu cryste. And for to

make my Journey I toke four ioues &
 a lytyll water/ & wente four dayes lon-
 ge/ the whiche passed I wist not what
 I sholde do/ for I was very/ & also had
 nomore mete/ but in good trust & hope
 I began agayne to walke other four
 dayes without to dryte or to ete. Th-
 enne what for fastyng & for payne of
 walkyng I felle down as I hadde ben
 deed. Thenne cam a man that with
 his fyrger touched me in my lippes/ &
 anone I cam in to my fyrst strengthe/
 & suppoled not to haue walked/ ne had
 had any hungre or thirst/ so I arose &
 walked yet .iij. dayes/ of whiche I was
 trauaylled as tofore is sayd/ but anone
 cam he that fyrst had comforted me/ &
 touched me agayn with his fyrger/ &
 anone I was guarryshed / yet after all
 this yet I walked & continued by the
 space of .xviij. dayes/ the whiche passed
 I founde a lytyll hous / & a palme tre
 to fore the dore / within the sayd hous
 ther dwelled an holy hermyte/ the whi-
 che was cladd with his herres all wy-
 te for age / wherof he was horryble to
 loke vpon. And whan he sawe me/ he
 felle down & put hym self to prayer /
 weryng þe I had be some Illustoy but
 after seeyng that I was a man/ he to-
 ke me by the honde & demaunded me/
 how durste thou come hether / and also
 how doo ther þe ben in the worlde / ben
 ther yet persecucions as ther was wont
 to be. Thenne I answered to hym. I
 am come hether for to see the / but the
 persecucions cesse by the will of god.
 Thenne I demaunded hym / & þe now
 telle to me how þe art come hether/ and
 Inconferment with grete wepyngis and
 wayllinges he sayd. I was somtyme a

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byshop/but to elchewe the paynes and
martyrdoms that synfydeles wolde do
to me. I sacrefyed to theyr goddes / in
leuyng the very god of goddes/how be
it afterwarde I thought in my selfe /
my synne was moche grete / & I had
offended god right grete / thus for to
do penaunce I am comen hyther / it is
now .xlviij. yere for to knowe / yf god
haue forguyn me my synne / & I lyue
by the fruyt of this palme tree / & haue
no consolacyon ne cōforte syth the sayd
tyme of .xlviij. yere vnto this hour / for
in this yere I haue had comfort of god
And in this sayeng he fyll down & ma
de his prayers to god / his prayers sy
nished he cam apon to me. And whan
I looked on his vylage I was abashed
for it was all enflamed as fyre. And
anone he sayd to me / haue I noo fere /
for god hath sente the hyther for to bu
rpe me / & in this sayeng he deyed / thēne
I toke I one halfe of my robbe / & wrap
ped the holy bodye therin & put it in to
therthe. And incōtynent whan he was
burped / the palme tree becam all drye /
and his hous fyll down to the grounde
Thenne in wepyng I began to praye
god I he wolde gyue to me this palme
& fontayne / to thende I I myght accō
plyshe there the remenaūc of my lyft.
But I knowyng I it was not his wyll
I retourned in to the worlde. And in co
myng agayn I founde hym whiche had
touched my lippes fyrst / the whiche cō
forted me / & so I cam agayn to my bre
ther / & recoūted to theym I whiche I
had seyn / in warnyng the I they shol
de haue good assyaūce & trust in I mer
cy of god.

¶ A broder asked of ay holy fað what

thyng in the prayer saureth the persone
eyther the wordes I beyn conteyned in
the same / or thyntencion to the whiche
it is sayd. To whom he answered / I it
is thyntencion. Thenne sayd I broð. I
knowe a man I prayed / & in prayeng
cam in his thought to knowe what dyf
ference it was bytwene the soule of a
ryghewysman / & I soule of a synner as
touchyng & goyng out. And for so mo
che god seez his entencion to chende I
he sholde not be deceyued / he sente to
hym a wulf in to his celle / the whiche
toke his clothes in his mouth / & drewe
the broð vnto an other monastery / whe
re as dwelled a solptary man grete re
nōmed / whiche approached & drewe nys
ghe his deth. And anone I broð sawe I
ther were made redy lampes & tapies
for I deth of this solptary man / all in
lyke wyse as god had doon soo moche
good to the I of the cyte by his moyen.
And the people sayd / yf this holy man
deye / we beyn all lost. And whan it cam
to I hour of his deth / this broð sawe a
drupill whiche had a grete staff all bre
nyng whiche cam vpon this solptary
man / & threwe I fyre to his herte / & dre
we out I soule in sayeng / all in lyke wy
se as this man hath not gyuen to me
ony rest ne to hys selfe / all in lyke wyse I
shall haue no pyte on hys. And in thus
sayeng he bare away his soule to helle
After the same broð entred in to the cy
te & founde a seke man / vnto whom no
man dyde ony scrupce. And with hym
he abode a daye for to comforte hym /
& whan the hour cam I he sholde dye
he sawe saynt Mychaell and changell
Gabryell / that one on the right syde &
that other on the lyft syde of this man

for to haue his soule / & prayed to the
soule & it wolde come out / but it wolde
not / & therfore sayd Gabryell to saynt
Mychaell. Take this soule / to thende
we go hence. Saynt Mychaell answer-
de. God hath comaunded vs / that with
violence we shall not take it awaye /
& therfor we shall suffre it to come out
& also saynt Mychaell cryed / lord god
what shall we do with this soule / for it
will not come for our prayers. Thene
cam a voyce sayeng. Lo I sende to hym
Dauid & all his oother pphetes / to thende
he be heryng his swetenes of theyr har-
pes his soule may come out. And anone
Dauid with his harpe / & the oother pro-
phetes descended / whiche made so swe-
te an armonye / his soule anone sprang
out / & was receyued in to the hon-
des of saynt Mychaell / and with grete
joye he bare it in to heuen.

The same brod sayd that an holy man
after he had solde in a cyte nyghe by
his beerytage some smale werkes / as
paners & hottes / he sette atte pate of a
riche man whiche laye on deyng. And
anone he sawe blache horses / & men ry-
dyng on theym moche honourable & blac-
ke / whiche eueryche of theym hadde in
theyr handes staves full of fyre. And
whan they were at this pate they des-
cended & sette theyr horses atte doore / &
after they entred in hastily & cam to his
bedde of the ryche seke man. Inconty-
nent as he sawe theym / he began to
crys sayeng. My god haue mercy on me
Thenne they answered to hym. Remé-
berst the now of thy god whan thou seest
nothyng / & whan thou sonne of Iustyce is
faylled / it is now no tyme / wherfor
hast thou not cryed mercy to god to fore

this hour whiche thou mightest do some
what / ther is now no more hope / for thou
art ouer. And in this sayeng they co-
me the soule & bare it to helle.

The holy fader sayden that an holy
man walkyng by the deserte sawe two
angels one on his ryghte & his oother on the
lyfte syde whiche accompanied hym / & to
gopyng they founde a harawme / thene the
good man stopped his nose for his stynche
& changels also. Thenne sayd his good
man to changels. Fele ye this stynche /
they answered Nay / but for as moche
as thou stoppest thy nose / ryght so do we /
for we haue horour on the soules that
be stynkyng by synne.

Here begynnen seuen chappitres / the
whiche the abbot Moyles sente to the
abbot Permentius. And who that re-
peth theym well / shall be deliuered fro
payne eternall.



Secunda pars

The abbot Moyles sayd that a man ought to be as a deerd mā to his felawe / & deydly to his frende / to chende / that he Juge not ne condempne hym to his operacyons.

Item the same sayd / that a man ought to mortyfye hymselfe / to fore his soule sprynge out of his bodye / to chende that he offende none. **H**e sayd also yf a man repyte not hymselfe a synner / he shall not be enhaunced tofore god. **T**henne a brother asked hym / what it was to repente hyselife a synner. **T**he holy man answered that it was to thynke on his synnes / and noo thyng on the synnes of his neyghbours. **F**or who þ thynketh on his owne / thynketh not on theyn of his neyghbours. **T**he same holy man sayd furthermore / yf þ werke accorde not with the prayer / it prouffyteth noo thyng. **T**henne asked the brother / what is the werke that accordeth with prayer. **T**he holy man answered / that he doo not that whiche he prayeth contrarie. **A**s yf a man praye to god to take a waye from hym his synne / & he dayly dooth synne / but it behoueth the werke be consonant to his prayer / ne that in noo wyle he doo synne / ne after his owne wyl. **F**or a man hath more meyte whan he refrayneth his propre wyl for the honour of god pryncypally.

A brother demaunded of this holy man / what is it that helpeth a man in all his labours and paynes. **H**e answered that it was god. **F**or it is wyrtyn in the psalmyte. **G**od is our refuge / strengthe & vertue in trybulacyons whiche persecute vs strongly.

A brother asked hym what prouffyteth the fastynges and wabynges that men make. **T**he holy man answered / that they make the soule humble and meke. **F**or it is wyrtyn. **L**orde god be holde my mekenes & my labour / and forgue me my synnes / yf it please the. **A**nd therfore yf we take on vs payne / god shall haue pyte & mercy on vs.

A brother demaunded of an olde fader / what ought a man to doo agayne the temptacyons of the fende. **T**o whome he answered / he ought fyrst to wepe to chende that god helpe hym. **A**nd yf he praye deuoutly / god shall loconsre hym. **F**or it is wyrtyn. **Y**f god helpe me. **I** fere noo man.

A brother asked yf a bondeman haue trespaced / what shall he saye to his lord / yf he wyl pynyshe hym. **T**o this he answered that he sholde saye. **M**y lord I haue trespaced / but yf it please the. **I** praye the to pardon me / & anone his mayster shall forgue hys. **T**hus we that be boude and seruautes to god / whan we haue synned / and we retorne to hym in confessyng our synnes / he wyl pardonne vs. **I**ncontynent **T**he ende of our operacyons is not to Juge ony persone. **F**or whan god slewe all the fyrste begotes in Egypte / ther was not one hous but there was one theris deed. **T**henne asked a brother what was that that soo saye. **A**nd he answered to hym / that yf we behelde well our synnes / we sholde thynke noo thyng of the synnes of our neyghbours. **I**t is grete folye to a man to forsake his deed corpe in his hous / for to go & bywepe one to his neyghbours hous he is deed towarde his neyghbour / the

whiche thynketh not on the werkis of
other/and dooth no harme to any per-
sone/ne thynketh none euill in his co-
rage/the whiche also despyseth no man
bycause he is a synner/and the whiche
is not vnyed to hym that dooth euill
to his neyghbour/ne speketh yll of any
persone/but sayd to hym selfe . God
knoweth the thought of every man/ &
I not . It behoueth thenne to flee the
detractours. for it is sayd in þ gospel
Juge no man/to thende that ye be not
Juged of god. One ought not also ha-
te any persone/though he were his ene-
mye. Ne despyse a man bycause he chp-
deth with his neyghbour. for otherwys
se thou sholdest haue noo reste ne peas
in thy consyence.

¶ An other olde fader sayd/thou man
lyuyng thynke that thy god is born of
the virgyne Marye for the loue of the/
he hath be made man and alwaye aby-
deth god/he hath be made a lytyll chil-
de/he was a redar and prechar whan
he toke the boke in the synagoge and
sayd. The sperte of god is vpon me/
by cause he that hath enoynted me /
hath sente me to preche the gospel to
the poore synners/he had be subdeken/
whan he chased out of the temple the
that solde and theym that bought/he
was deken whan he weelsh the feet of
his appostles/in comaūdyng theym to
weelsh þ feet of theyr biethen/he was
made prest whan he abode in þ myn-
dell of the temple techyng theym / he
was made byshop in takyng the brude
and in deluyeryng to his dysciples/he
hath be beten for þ loue of the/he hath
be crucifyed/he aroos the thyrde daye
And after ascended in to heuen/and all

for vs/and all he hath doon for to sa-
ue vs. And neuertheles we wyll nothyn-
ge endure ne lustre for the loue of hym
Late vs thenne be sobre and wake we/
praye we deuously and kepe we his co-
maūdementes to thende that we may
be saued / was not Joseph solde in to
Egypte in to a straunge londe . The
thre childer were they not brought pry-
soners in to Babylon. And how well
they had no knowlege/god was theyr
helpe and were saued in thende/for as
moche as they diadde/who that gyuerth
hym all to god hath no free wyll / but
doth as god comaūdeth hym without
payne of consyence. And yf thou wylt
do after thy own wyll without hel-
pe of god/thou shalt haue ouermuche
payne in thy consyence.

¶ A brother asked of thabbot Pastor.
fader what is þ to saye that one ought
not to thynke on þ next daye folowyn-
ge. The holy man answered / that is
to vnderstonde of a man þ is in temp-
tacyon/that is to saye that he ought to
resyste it þ same daye/without to thyn-
ke to resyste it on the morn.

¶ A brother demaūded from whens
it cam / that a man how well he be a
grete synner / neuertheles he is not a
shamed to detracte the renōme and fa-
me of any other . To whom the holy
man answered by suche a parable/ther
was a poore man whiche had a wyfe.
the whiche sawe any other woman that
was moche fairer than his wyfe with-
out comparyson/and desired her and
dyde soo moche that he had her in ma-
ryage/but she was as noore as that o-
ther . It happed thenne that the two
wyues / wente with her husbonde to a